Chapter III. Population. Lingáyats.

Linga'yats, properly Lingavants or Ling-wearers, are found all over the district with a strength probably of not less than 300,000 or 38·47 per cent of the district Hindus. Lingáyats are called Vir or Fighting Shaivs as opposed to Smárts or Lukewarm Shaivs.[1] They belong to two main divisions, laymen and clergy. The clergy, who are generally called Jangams, are divided into two classes the *Dhatasthalas* or *Viraktas* who are unmarried and the *Gurusthalas* who are married. The thirty-one divisions of lay Lingáyats may be arranged under three groups, four classes of True or Pure Lingáyats, sixteen classes of Affiliated Lingáyats, and eleven classes of Half-Lingáyats. The four classes of True or Original Lingáyats are Dhulpávads, Shilvants, Banjigs, and Panchamsális. Dhulpávads or Dust-Purified are considered the purest section of the Lingáyat laity. They are very religious and do not eat with any other section except when a chief priest is present. So strict are they that even the firewood and cowdung cakes with which their food is cooked have to be washed before they are used. When they bring water from a public well, pond, or river, they are careful to cover the mouth of the water-vessel with cloth that neither the sun's rays nor a passing evil eye may defile the water. Many of them, apparently because the sun shines on streams and pools, draw their water from a hole dug in the river-bed sand, and close the hole as soon as they have filled their jars. The Shilvants or Pious are also strict though less scrupulous than the Dhulpávads. Next in purity and religious strictness come the Banjigs or Traders. Last come the Panchamsális, ordinary Lingáyats who are not generally careful to keep their religious rules. The group of sixteen classes of Affiliated Lingáyats are generally known by the name of their calling or occupation and do not hold so high a religious or social position as the four main classes. It is not easy to say whether they are offshoots from the original classes whose calling or practices have in some way taken from their religious purity, or whether they are classes who adopted the Lingáyat faith after the original members of the sect ceased to allow new-comers to enter on terms of equality. The second explanation is probably correct. The third group of eleven classes of Half-Lingáyats, in allowing their girls to remain unmarried after they come of age, and in their slight regard for ceremonial purity, lean towards, or perhaps explain the origin of the Lingáyat book rules against child-marriage and ceremonial purity. They also prefer Jangams as priests to Bráhmans, especially to perform their funeral rites. A love of flesh and liquor in many cases seems to have hindered them from becoming proper Lingáyats. An account of each of the Affiliated and Half-Lingáyats is given under its caste name. The details are:

[1] Mr. Rice (Mysore, I. 383) says, those who adopt the extreme views of the sect are called Vir Shaivs or warrior Shaivs to show their polemical zeal. According to Brown (Madras Journal of Literature and Science, XI. 175) the Vir Shaivs were formerly warlike. Even since the beginning of British rule they have twice raised insurrections at Kittur (1829) and at Mangalor (1837).

DHÁRWÁR LINGÁYATS, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Pure Lingáyats.				Nágliks	1054	1124	2178
Ayyas or Jangams ..	19,681	19,435	39,116	Nilâris	256	242	498
Banjigs	10,745	11,042	21,787	Patta Sâlis	110	130	240
Dhulpávads	843	924	1767	Shivshimpigârs * ...	...	...	...
Panchamasâlis	67,679	67,678	135,357	Total ...	14,119	15,956	30,075
Shilvants	496	575	1071	*Half-Lingáyats.*			
Total ...	99,444	99,654	199,098	Agasarus or Parits* ...	...	...	...
Affiliated Lingáyats.				Ambigs	424	459	883
Adibanjigars	4492	4306	8798	Devangs	2706	2691	5397
Basavis†	About	2000	2000	Dhors	253	240	493
Bilejádars †	...	...	...	Háslârs	18	18	36
Chelvádis	1535	1590	3125	Ilgerus	605	645	1250
Ganigârs *	...	...	...	Kurubar Gurus † ...	...	...	...
Gavlis *	...	...	..	Nádigârs *	...	...	...
Hugârs	859	857	1716	Sadars	21,956	21,466	43,422
Kudavakaligârs ...	4360	4148	8508	Samagârs	1279	1266	2545
Kumbhârs *	...	...	...	Sâlis	1077	1003	2080
Lokábâllikis	1321	1431	2752	Total ...	28,318	27,788	56,106
Malavars	111	113	224	Grand Total ...	141,881	143,398	285,279
Mathpatis	21	15	36				

* These castes are not shown separately in the census returns but are included in the Bráhman Hindu castes of the same name. † These castes are not shown in the census returns.

Lingáyats say that the *ling* which they wear and worship is the oldest object of worship in India; that they are descended from the five mouths of Shiv named *Aghora, Ishána, Sajjojáta, Tatpurush,* and *Vámdev*; and that the practice of wearing the *ling* was introduced by Basav (A.D. 1100-1160) an incarnation of *Nandi* Shiv's bull, who reformed the Lingáyat religion and revived the worship of the *ling*. There seems little reason to doubt that the Lingáyats are right in describing Basav as the reviver of an old form of worship rather than the founder of a new faith.

Basav[1] was the son of Madiga Ráya, also called Mandenga Madamantri, and his wife Madevi, also called Madala arasu and Mahámba, Arádhya[2] Bráhmans of Hingaleshvaram, a village near Bágevádi about forty miles south-east of Bijápur. They were devout worshippers of Shiv, and in reward for their piety *Nandi* Shiv's bull was born in their house, and, as the word Basav in Kánarese means a bull, the child was called Basav. It is said that when, as a boy, he was being girt with the sacred thread, Basav refused to wear it because it entailed the repeating of the *gáyatri* or sun-hymn. He said he would have no *guru* or teacher but Ishvar or Shiv. For this offence Basav's father drove him from his house. Basav's sister Akka Nágamma, also called Padmávati, fled with him, and they made their way to Kalyán about a hundred miles west of Haidarabad, then (A.D. 1156) the capital of the country

[1] Basav's name is also written Basava, Basavanna, and Basaváppa. (Wilson's McKenzie Collection, 2nd Ed. 305). In Madras he is also called Allama (Brown in Madras Journal of Literature and Science, XI. 161). The details of Basav's life and doctrines are taken from Wilson's McKenzie Collection, 2nd Edition, 305-307; Madras Journal of Literature and Science, XI. 144-147; Rice's Mysore and Coorg, I. 210-211; and Fleet's Kánarese Dynasties, 60-61.

[2] Arádhyas are Vir Shaiv Bráhmans (Brown in Madras Journal, XI. 144). The word means reverend. They are supposed to have joined the Lingáyats from personal liking to Basav. Jangams do not eat with them because they say the *gáyatri* or sun-hymn. In Madras they are bound to attend Lingáyat funerals. Ditto, 147.

Chapter III. Population. Lingáyats.

and the seat of Bijjal, a Jain king of the Kalachurya or Kalachuri dynasty (1156-1182). Basav's maternal uncle, who was minister of police or *dándanáyak* at Kalyán, sheltered Basav in his house, appointed him to a post in the service of the state, and gave him his daughter Gangamma in marriage. Basav improved his fortunes by giving his sister in marriage to the king. When his uncle died the king appointed Basav chief minister and general. Basav made use of his power to dismiss the old state officers and put friends of his own in their places. He spent his wealth in lavish charities and endeared himself to the mass of the people. When he thought his influence established, he began, in opposition to the doctrines of the Jains, the Smárts, and the Vaishnavs, to preach a religion whose adoration for the *ling*, dislike of Bráhmans, and contempt for child marriage and ceremonial impurity revived the early or southern beliefs of the lower classes of the people. At the same time by forbidding flesh and liquor he sought to win over the Jains. At last, Bijjal, either enraged at Basav's conduct or stirred on by the Jains, attempted to seize him. Basav escaped, routed a party sent in pursuit, gathered a large body of friends and adherents, and, when Bijjal advanced in person to quell the rebellion, defeated him and forced Bijjal to restore him to his post of minister and general. According to Jain accounts, when he was restored to power, Basav determined to take the king's life, and finally poisoned him on the banks of the Bhima while returning from a successful expedition against the Siláhára king of Kolháp̣ur. According to Jain accounts Ráya Murári, the king's son, resolved to avenge his father's death. Basav, hearing of his approach, lost heart, and fled to Ulvi in North Kánara about twenty miles south of Supa, was pursued by Ráya Murári, and finding that the city could not stand a siege in despair drowned himself in a well. According to Lingáyat accounts the origin of the contest between Basav and king Bijjal was that the king put out the eyes of Allayya and Madhuvayya two of Basav's staunchest followers. Basav left to his friend Jagaddev the task of punishing the king's cruelty, cursed Kalyán, and retired to Sangameshvar the sacred meeting of the Krishna and Malaprabha about a hundred miles west of Bellári. At Kalyán, soon after Basav left, under his curse, cocks crew by night, jackals howled by day, there were eclipses, storms, earthquakes, and darkness. The people's hearts failed them. Under the taunts of his mother Párvati and with the help of two Lingáyat saints Mallaya and Bommaya, Jagaddev, Basav's champion, swore to avenge Basav's wrong. The three champions smeared their bodies with ashes, took swords and spears, and started to slay the king. Before them went a bull goring all who came in its way. They passed through the palace and the courtiers, and slew the king in his hall of state.[1] They came out of the palace, danced in front of the people, and told them that the king had perished because he had lifted his hand against two of the saints of the new religion. Discord fell on the city, man fought with man, horse with horse, elephant with

[1] Bijjal was slain in 1168. Madras Journal of Lit. and Science, XI. 145.

elephant, till Kalyán was destroyed. Basav continued to live at Sangameshvar. He was weary of life; his task of reviving the old and true faith was done: he prayed Shiv to set him free. Shiv and Párvati came forth from the *ling*, raised Basav and led him into the holy place, and he was seen no more. Flowers fell from the sky and his followers knew that Basava had been taken into the *ling*. According to Lingáyat books Basav was helped in spreading his religion by his power of working miracles. He turned corn into pearls, found treasures, fed the hungry, healed the sick, and raised the dead. Basav spent the king's treasury in alms to Jangams. A noble told the king who called Basav to account; Basav smiling handed the key to the king and the treasure was found untouched. The mistress of a Jangam, who was a dancing girl, envied Gangamma, Basav's wife, the richness of her robes. The Jangam asked Basav to spare him one of his wife's robes. Basav took his wife's robe off her body and gave it to the Jangam. Other dresses sprang from Gangamma's body and all were given to the Jangam.[1] The leading doctrines and rules of Basav's faith were that there is one god who guards from evil; that between this god and his worshipper there is no need of a go-between and no need of sacrifices, penances, pilgrimages, or fasts; that as all *ling*-wearers are equal, the Lingáyat woman is as high as the Lingáyat man, and that therefore she should not marry till she comes of age and should have a voice in choosing her husband; that as all *ling*-wearers are equal all caste distinctions cease; that a true believer and *ling*-wearer cannot be impure; therefore birth, women's monthly sickness, and death cause the Lingáyat no impurity; that at death the true believer goes straight to Shiv's heaven, therefore his soul cannot wander into a low caste man or an animal, therefore he needs no funeral rites to help him to heaven or to keep him from wandering on earth an uneasy ghost; that as Shiv is an all-powerful guardian the wearer of his emblem need fear no evil, astrology is useless as the influence of the stars is powerless, the evil eye, wandering spirits, spells, and charms, none of these can harm the Lingáyat. Many of these beliefs are not acted upon even by Shilvants and Banjigs the strictest of Dhárwár Jangams, and some of the lower classes of Lingáyats, the Sális, Patta Sális, and some of the Sadars do not even wear the *ling* though they profess to be Lingáyats. The rules against observing ceremonial purity and performing after-death rites are kept by the higher classes of Dhárwár Lingáyats, but the lower classes do not strictly obey them. The Dhárwár Lingáyat Sális either burn or bury their dead, and when they burn the dead they keep all the after-death ceremonies observed by Bráhmanic Hindus. Among the Patta Sáli Lingáyats birth and death cause impurity for five days, and a woman in her monthly sickness is impure until she bathes, and, even after bathing, she does not cook or enter the idol room for three days. Basav's views regarding the uselessness of sacrifice, penance, and fasting, are strictly observed by all high class Dhárwár Jangams. In

[1] Wilson's McKenzie Collections, 306-307.

Chapter III. Population. LINGÁYATS.

Dhárwár though the Lingáyats consider the *ling* their chief god, they occasionally worship the village goddesses Dayamava and Durgava, and sometimes the Vaishnav god Hanumán. The same practice prevails in Bijápur and to some extent in Belgaum. In Kolháp̀ur, Poona, and Sátára even Lingáyat priests do not scruple to worship the Bráhmanic gods Ganpati, Hanumán, Rádha, and Krishna.[1] The feeling of caste exclusiveness is stronger in Dhárwár than in Bijápur. In Bijápur all pure Lingáyats like Banjigs and Shilvants can perform *diksha* or initiation; in Dhárwár no one but a Jangam can be initiated as a priest. In Dhárwár, as in Bijápur, Lingáyats of all classes eat together in a religious house or in the presence of a Jangam, and a Jangam can marry the daughter of a pure Lingáyat a Shilvant or a Banjig. In Kolháp̀ur neither eating together nor intermarriage is allowed among the different classes of Lingáyats. If it was ever put in practice Basav's theory of the equality of women and men is no longer acted on. In Dhárwár the position of married women is much the same as among Bráhmanic Hindus, except that special honour is paid to the Basavis or unmarried women devotees.[2] In Kolháp̀ur Poona and Sátára the position of Lingáyat women is much the same as of Bráhmanic women and even the Basavis are held in little respect. The Bráhmanic rule of early marriage is strictly observed in Kolháp̀ur and Sátára, it is less strict in Bijápur and in Dhárwár, though early marriage is the practice, it is not held binding, and the custom of the bride and bridegroom passing the first night together, even though children, suggests that the present practice of adult marriage in Maisur was once prevalent in Dhárwár. Widow marriage is allowed by all classes in Dhárwár, and in Bijápur by all classes except Jangams; in Kolháp̀ur the higher classes forbid it. In all places widows are held unlucky; in none have they to lose their hair, bangles, or bodice. In the northern districts, in Poona, Sátára, Kolháp̀ur, and Belgaum, the Lingáyat faith is declining and many Lingáyats are adopting Bráhmanical ways of worship, ceremonies, and gods. On the other hand in Bijápur, in Dhárwár, and in parts of Southern India, Lingáyatism appears to be gaining ground.[3] In Bijápur Mr. Cumine (1877-1879) found that the preference for Jangams over Bráhmans was constantly spreading; in Dhárwár the Ilgerus who a few years ago used to keep the Bráhmanic ritual and burn their dead, have lately begun to bury their dead and call Jangams to their funerals; and in the Bastar plateau in Madras a number of Kois have lately become Lingáyats.[4] As regards the future state Lingáyats believe that the wearers of the *ling* are not liable to transmigration. According to his conduct a Lingáyat after death is sent either to heaven or to hell, and where he is

[1] Ráma Nágu a Sátára Jangam, now in Bombay, has in his house images of Rádha, Krishna, Virupáksh, the Ling, Nandi, the Sháligrám, and the goddess Vardani. All of these he daily worships. He says that many Jangams in Sátára and Kolháp̀ur worship Bráhmanic gods.

[2] These Basavis are probably the celibate women to whom Mr. Brown refers. Madras Journal Lit. and Sc. XI. 174.

[3] Bijápur Statistical Account, Bombay Gazetteer.

[4] The Reverend J. Cain in Ind. Ant. VIII. 219.

sent there he stays. The Lingáyat belief that none of the house spirits can come back frees them from one great section of the Bráhman ritual. They have no offering to the dead of sesamum, sacred grass, burnt sacrifices, new moon and full moon rites, and pourings of water.[1] In their disregard of after-death rites the Lingáyats agree with the Jains. In the matter of eating and drinking the Jains and Lingáyats are also at one. Both forbid the use of liquor and of animal food; and hold that to take life is the greatest crime.[2] The Lingáyats have borrowed their prayers from the Vedas,[3] and so have the Jains; and, so far as the doctrines they teach are conformable to the Jain tenets, the Vedas are admitted and quoted as an authority by the Jains.[4] The Lingáyats, instead of using the Bráhman sun-hymn, use the *panchákshari* or five-syllabled spell *Namasshiváya* that is Glory to Shiv, and the Jains instead of using the sun-hymn use the five-syllabled spell *Namassiddháya* or Glory to the *Siddhas* or Saints.[5] In these and in other points Jainism and Lingáyatism seem to be nearer each other than to Bráhmanism. Many Lingáyat practices are early and southern, the result of Basav's attempts to win the lower orders, and of the influence of low-caste men who at first were let into the community and rose to the rank of saints.[6] The resemblance between the Jain and the Lingáyat rules about eating and drinking, about tenderness for life, and about the non-return of the spirits of the dead suggest that many Lingáyats represent converts from Jainism. This view finds support in the fact that the strength of the Lingáyats is in a Váni class who were formerly chiefly Jains, and that the Panchams or Panchamsális, another leading branch of Lingáyats, appear to take their name from and to represent the fifth or lowest class of Jains, a despised community to which all widow-marrying Jains are degraded. It was natural that Panchams should take to a religion that did not hold widow-marriage an offence. Again, after the overthrow of the Kalachurya dynasty of Kalyán and after the conversion of the Hoysala Ballál king Vishnu Vardhan (1117-1138) to Vaishnavism, the Karnátak Jains were depressed. Their power was

[1] Madras Journal of Literature and Science, XI. 172.

[2] The root of the Lingáyat and Jain dislike of taking life seems to be that it is by taking life that the world is haunted with spirits, or in modern language is laden with sin. The Jain disbelief in a soul takes away from the faithful the chief cause of spirit production; it destroys the great army of family ghosts. If no outside spirit is killed and therefore enraged, spirits will pass through their circle of lives till they cease and the world will be sinless, that is ghostless. So, also, Lingáyat family ghosts are impossible for all are safe either in heaven or in hell, and so Lingáyats consider the taking of life the deadliest of sins because if the outside spirits were not worried they would pass through their phases of life and cease. In practice sickness and ill luck, the two chief forms of spirit influence, come to Jains, Bráhmans, and Lingáyats alike. The world swarms with outside spirits; neither Jineshvar nor the Ling, though no doubt of great value, can do everything. We must consult the stars, get the help of turmerics, exorcists, *bel* leaves, cowdung ashes, anything of proved worth as a spirit scarer. So in practice Jains and Lingáyats are not less given to exorcism and magic than the corresponding classes of Bráhmanic Hindus.

[3] Brown in Madras Journal of Literature and Science, XI. 171.

[4] Wilson in Asiatic Researches, XVII. 243.

[5] Wilson in Asiatic Researches, XVII. 273.

[6] Among the Jangam saints are many Pariahs and women, but not one Bráhman, Madras Journal of Lit. and Sc. XI. 146. The Lingáyat worthies are shoemakers, hunters, and weavers. Ditto, 151.

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LINGÁYATS.

going and their guardian Jíneshvar failed to save them in this life and gave them little to look forward to in the world to come. The *ling* perhaps could not save the wearer from trouble in this world, but it ensured a life of enjoyment in the next. Basav's book ideas of the joys of heaven may have been as refined and unreal as a Jain's. What his followers, at least his fighting followers, believed to be the fruits of *ling*-worship is shown by the garlands, heavenly damsels, and feasts, which paint the true believer's future on the Shaiv Virgallas or Hero tomb-stones.

JANGAMS.

Jangams,[1] literally moveables, that is *ling*-possessed mortals, also called Ayyas or Lingáyat priests, numbering about 40,000, are found all over the district. They speak Kánarese. The names in common use among men are Changasayya, Mállayya, and Rudrayya; and among women Basava, Mállava, and Ningava. They have no surnames, and are generally known by the names of the towns or villages in which they live. In appearance, in some respects, they resemble *Sanyásis* or ascetics of the Smárt sect. They live in *maths* or religious houses which are generally one-storeyed buildings, clean, and cared for. Jangams are divided into two classes, *Dhatasthalas* or *Viraktas* who are unmarried and *Gurusthalas* who are married. The *Virakta* or recluse is holy, free from worldly cares, and unwed. *Viraktas* are not allowed to become *gurus* or spiritual guides or to exercise religious authority over other Lingáyats. They are expected to spend their time in reading and explaining the holy books. There are few *Viraktas,* and they are respected and worshipped. When they grow aged or are about to die they choose a successor from some religious and virtuous Gurusthal or married Jangam family. The successor is generally a boy under ten and in most cases is related to the *Virakta* whom he is to succeed. Before being made a *Virakta* the boy is consecrated. The Gurusthalas are a class of Lingáyat clergy who become the *gurus* or spiritual guides of Lingáyat laymen. Unlike Lingáyat laymen they can only marry maidens and not widows or divorced women. They conduct all religious ceremonies on occasions of births, marriages, and deaths under the direction or superintendence of *Patdayas* or monastery heads. From the Gurusthala class boys are chosen to fill the office of *Virakta* or *Patdaya*. *Viraktas* and *Patdayas* never leave their religious houses. They direct their chief assistants who are called *Charantis* or movers to do all the work of the house, to gather the money grain and cloth offerings made by laymen, and generally to look after the affairs of the monastery. The *Viraktas* and *Patdayas,* besides their *Charantis* or chief active assistants, have two to twelve junior assistants called *Maris* or youths, however old they may be. The youths' duties are to bring flowers for the daily worship performed by the chief priests, to arrange the vessels used in worship, to light lamps, and to bring fire to burn incense at the time of worshipping. The *Charantis* and *Maris* are chosen when boys from Gurusthala families. The *Patdayas,* the *Charantis,* and such of the *Maris* as may be intended to be made *Patdayas* or

[1] Jangams is a Vedic word and meant that they were the living houses of the deity. Brown in Madras Journal of Lit. and Sc. XI. 145.

monastery-heads are not allowed to marry. The remaining *Maris* or youths are free to marry if they choose. The *Patdayas* superintend all religious work in their parish which includes one village or a group of villages, punish religious offenders by putting them out of caste, and let them back into caste on paying a heavy fine and undergoing religious penance. Besides *Maris* or youths the *Viraktas, Patdayas,* and *Charantis* have servants to cook, to bring water, to wash their clothes, and to make their beds. *Viraktas* lead the lives of recluses, and, as far as they can, avoid mixing with their relations. Gurusthalas, though they live in the monasteries, lead a married life and do not object to have their relations staying with them. All of these classes are included under the general term Jangam. *Viraktas, Patdayas, Charantis,* and *Maris* bathe once, twice, or three times a day according to their purity. The incomes of their *maths* or religious houses consist of money, grain, and cloth presents from the laity and fines paid by religious offenders. The heads of the houses are either *Viraktas* or *Patdayas* helped by *Charantis* and *Maris*. A few *maths* are under *Charantis* helped by *Maris* or youths. Daily in the morning and evening in their religious houses the *Viraktas* and *Patdayas* worship the *ling* and deck it with flowers. Their disciples wash their feet twice. The water in which the feet are first washed is called *dhulpádodak* or feet-dust water. Lingáyat laymen sprinkle this water over their bodies and on the walls of their houses. The water in which the priests' toes are washed for the second time is first used to wash and worship the stone *lings* worn round the high priests' necks. This water becomes very holy and is called *karuna* or grace. When laymen and others come to the religious house they throw themselves before the *Viraktas* or *Patdayas,* receive a few drops of *karuna* water and sip it. The priest gives the layman a cocoanut or other fruit from their own hands as a blessing, and sets his right foot on the visitor's head who withdraws. Jangams are great eaters and bad cooks. Their daily food is rice, wheat, or Indian millet bread, *michu* or granulated Indian millet boiled in water and made into a hard mass, *ambli* or *ragi*-flour boiled in water and made into gruel, vegetables including onions and garlic, boiled butter, milk, curds, and pickles. They do not use flesh or intoxicating drinks. Some take their meals once a day only, others are obliged to eat several times a day; as, when several laymen invite them to dine at their houses, they consider it discourteous to refuse. The Jangams go to as many houses as they can on the same day, eat a little in each house, and withdraw. When they take their meals in their religious houses long mats or cloth carpets are spread on the ground and a three-legged wooden stool about ten inches high and ten inches across called an *addangi*, is set in front of each person who sits on the mat and a brass or bellmetal plate is placed on each of the stools. Food is served in each plate and they eat it. After finishing their meal, the priests and other religious persons are forced to wash the plates with a little water which they drink as such water must not be thrown away. When this is done each person wipes the plate set before him with his shouldercloth and sets it again on the stool.

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Any of the brass plates may afterwards be set before any other person and he will take his meals out of it, but a bellmetal plate can be used by only one person. The *Virkatas, Patdayas, Charantis,* and *Maris* wear a loincloth, a piece about six inches broad and two feet long, one end of which is fixed to a string tied round the waist and the other is passed between the legs and tied behind to the same string. Over this loincloth the priests but not the laymen roll a larger cloth. They cover their shoulders and tie round their heads two other pieces of cloth all of red ochre. They wear shoes of cotton or hemp cloth, or of wood, but never of leather. Other Jangams that is *Gurusthalas* or married priests, in addition to the above dress wear a coat, and like other Lingáyat women, their women wear a robe and a bodice. The men mark the brow and the body with white ashes, wear a garland of *rudráksh* Eleocarpus lanceolatus beads round the neck, a *chauka* or cubical silver box the upper side of which is like a pyramid, and a *gundgurdgi* or round silver box in which they keep the *ling*. The women wear silver or gold armlets, ear and nose rings, necklaces, and waistbands. They are honest, even-tempered, hospitable, and orderly. The daily life of Jangams, especially of the *Virkatas* and *Patdayas,* that is the heads of the different religious houses, passes in performing ablutions, in worshipping the *lings* which they wear, in receiving the adoration of laymen, in taking their meals, and in reading and explaining religious books to the laity.[1] The *Patdayas* also enquire into and dispose of religious disputes, punish religious offenders by fine or excommunication, re-admit them into caste on their paying the fines imposed upon them and undergoing certain penances, and conduct birth, marriage, death, and other religious ceremonies. The *Charantis* and *Maris* obey the orders given to them by the *Viraktas* and *Patdayas.* Jangam women mind the house and sometimes keep inns for the convenience of the people of the town or of travellers belonging to the Lingáyat sect. A family of five spends about £1 (Rs. 10) a month on food. A house costs them about £20 (Rs. 200) to build, and the value of their house goods is about £5 (Rs. 50). A birth costs about 16*s.* (Rs. 8), an initiation into the priesthood about £2 10*s.* (Rs. 25), a marriage about £20 (Rs. 200), a girl's coming of age about £2 10*s.* (Rs. 25), a pregnancy about £1 (Rs. 10), and a death about £2 10*s.* (Rs. 25). They are very religious. They do not worship the ordinary Bráhmanic gods as Vishnu, Rám, and Krishna, and do not respect Bráhmans. Daily in the morning and evening before taking their meals they present flowers, ashes, and sandal-paste to a stone *ling* which they wear bound round their neck. They make pilgrimages to Ulvi in North Kánara and to Dhrisel in Madras. Their head *guru* or pontiff, called Murgyasvámi, lives at Chitaldurg in Maisur. They do not keep the sixteen Bráhmanic *sanskárs* or sacraments, but have special ceremonies of their own. When a child

[1] The chief sacred books of the Lingáyats are the Basav and the Chena Basav *puráns* written in Hale Kánnada or old Kánarese. They contain tales and miraculous stories regarding their *gurus* and saints. All their literature is more popular than learned. Rice's Mysore and Coorg, I. 383.

is born its navel cord is cut and a Lingáyat priest is called. When the priest comes he is seated and his feet are washed with water in a brass tray. The water is called *dhulpádodak* or foot-dust water. It is rubbed all over the bodies of those present, and a few drops of it are sprinkled on the walls to purify the house. The priest's great toes are washed in a cup, verses are repeated, and his feet are worshipped. He washes the *ling* which he wears in the water in which his toes have been washed and the water is called *kriya pádodak* or holy feet water. He next applies the brim of the cup to his lips and sips a few drops of the water. The sipping of this holy water is by the Lingáyats called *karuna* or grace. The priest keeps his hand on the cup for about half an hour, during which pious Lingáyats bow before him and ask for a sip of *karuna* or grace. The priest allows each person to take a few drops of the holy water from the cup and then washes the stone *ling* he wears round his neck with the water, sips it, and rubs his fingers over his body till they are dry. Next the priest consecrates a new *ling* by washing it in the rest of the *karuna* or holy water; he folds it in a piece of cloth and ties it round the neck of the babe for a minute or two, then gives it to the mother to take care of till the child grows old enough to wear it. The priest is fed, presented with money, and allowed to leave. It is believed that on the fifth day the goddess Sathi comes to take away the life of the child. To please her she is worshipped on that night and cooked food is offered to her. The Lingáyats say that this is not a pure Lingáyat custom, but that it is practised by their women in imitation of other Hindus. On the thirteenth day a Lingáyat priest is again called, and, after performing the foot-dust and holy water ceremonies, names the child, and blesses it by laying the palm of his right hand on its head. In the evening five women whose first husbands are alive are invited. A cradle is brought and put in the women's rooms, and five lighted lamps are set near it. Friends and kinswomen present the mother with robes and bodices and the five women put the child into the cradle. Betelnuts and leaves are handed among the guests and they withdraw. A day or two before the end of the month several women take the mother to a river pond or well where she worships water, offering turmeric paste flowers and redpowder, and returns with a pitcher of water. When the child is about a year old a Lingáyat priest is called, his feet are washed, and he is feasted and presented with a small sum of money. The priest holds two betel leaves in the form of a pair of scissors and with them touches the longest hair on the child's head. The barber then trims the hair. This is called *sadi katri sona* or the hair-cutting. If the hair-cutting is not performed before the end of the first year, it is done in the course of the third year, and if not in the third it is done in the fifth year. The hair of boys is trimmed at any time even after their fifth year; girls' hair is not cut after they are five years old. Lingáyats say that they cut the hair of girls under five, as, if their hair is long, it might touch a woman in her monthly sickness which they believe would give the child certain diseases. When a boy is about ten the *diksha* or initiation is performed. When a marriage is settled the first thing Jangams do is to see whether the parties are followers of the same *guru* or spiritual guide or belong to the

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same family-stock. If they have the same spiritual guide or if they belong to the same family-stock they cannot marry. If they have different spiritual guides and belong to different family-stocks a Lingáyat Ayya or a Bráhman astrologer is asked to compare the horoscopes of the boy and girl. If the horoscopes agree, on a lucky day named by the astrologer, the boy's party with friends and kinspeople go to the bride's house, and, in the presence of a Lingáyat priest, some respectable men of the town and five women whose husbands are alive, make the marriage settlement and fix a lucky day for the marriage. Betelnuts and leaves and cocoa-kernel are handed to the guests and a feast is given to the bridegroom's party. A few days before the day fixed for the wedding the bride's party send a letter to the bridegroom's house with two pieces of bodicecloth, five cocoanuts, five pieces of palm-leaves, five *shers* of rice, five lemons, five betelnuts, five turmeric roots, and five lumps of coarse sugar, and ask them to come and take the bride in marriage on a certain day. On the day named, when the bridegroom lives in a different village from the bride, his party with friends and kinspeople come to the bride's village and halt at the boundary. The bride's party go in procession with friends, kinspeople, priests, and music, and bring them into the village where a suitable lodging has been made ready for them. Next day at the bride's five small earthen vessels are worshipped and then the bride with a few friends and relations goes to the bridegroom's. The bride and bridegroom are seated on low wooden stools and rubbed with sesamum-seed and turmeric-powder mixed together by the *aidgetterus* or five women whose first husbands are alive and cotton thread is wound five times round them. This is called *surgi suttona* or the thread-winding. The bride and bridegroom are then taken to the bride's house where a priest gives them *karuna* or sacred water to sip. Next day the bride and bridegroom are again rubbed with turmeric and sip holy water and the bride's party carry to the bridegroom's house a basket full of sweet eatables and provisions and a pitcher full of water. The bridegroom's party receive the same, and present the bearers with cloths and betelnuts and leaves. At the houses of both the bride and the bridegroom the family gods are worshipped and provisions are sent to the Lingáyat religious houses. Next comes the *gugala* when either the boy's or the girl's party or both carry earthen pots full of lights to a Lingáyat temple. This closes the day's ceremonies. Next day married women rub the bride and bridegroom with turmeric and powdered sesamum-seed and the priest prepares holy water and gives them a few drops to sip. The bride's party takes cooked food called *misaluta* to the bridegroom's house and the bridegroom eats some of it. The bride's father sets the bridegroom's feet in a plate and washes them with water, and the father and mother lay flowers and red-powder before them. The bridegroom, dressed in fine clothes, decked with the marriage coronet and ornaments, and rubbed with *vibhuti* or cowdung ashes goes in procession on a bullock to a Lingáyat temple, worships the god, and goes on to the bride's.[1] On reaching the bride's the bridegroom is seated on a sofa, new clothes

[1] Lately in imitation of Bráhmans rich Lingáyats have begun to seat the bridegroom on a horse instead of on a bullock.

and ornaments are presented to him, and turmeric powder is rubbed over his cheeks, hands, and feet. He is led into an inner room where the officiating priest conducts the religious part of the ceremony. The bride and bridegroom are seated on a rice-strewn carpet which is spread on a cowdunged floor, and to their right two unmarried girls called *balgudamas* or bride's maids are seated. In front of them are set the *pancha kalasha* or five vessels one at each corner of a square and one in the middle, and into each vessel pearls, precious stones, silver, gold, brass, and copper coins are dropped. Betelnuts and leaves and cocoanuts are placed on the vessels, and a thread is passed five times round them, and, without any break, continued into the hands of the priest, and thence into the right hand of the bridegroom. The part of the long unbroken thread that is tied round the vessels is called *surgi*, and the portion between the hands of the priest and the bridegroom is called *guru sutra* or the priest's holy thread. All this time the priest repeats sacred verses and the bride holds the bridegroom's right hand. The *mathpati* or Lingáyat beadle and sexton mixes curds, milk, clarified butter, sugar, and honey in a small vessel, pours some of the mixture on the bridegroom's right hand which is touched by the bride, and five times washes the hands of the bride and bridegroom. The Lingáyat priest and all who are present throw a few grains of red rice over the heads of the bride and bridegroom, the five married women dropping on them large double handfuls of red rice and five times waving lighted lamps round their faces. The priest worships the *mangalsutra* or lucky thread by laying on it flowers, redpowder, and grains of rice, and gives it to the five married women who bind it round the bride's neck. The part of the long thread held by the priest and the bridegroom is cut from the part which is round the five vessels and is tied round the right wrist of the bridegroom with a piece of turmeric root and a betel leaf. This thread is called *guru kankan* or the priest's bracelet. The five married women tie the thread that was round the five vessels together with a turmeric root round the bride's right wrist and this is called the *vadhu kankan* or the bride's bracelet. The bride and bridegroom bow to the priest, to the family gods, and to the elders. Friends and kinspeople and the Lingáyat priests are feasted, and the bride and bridegroom are made to eat from the same plate. This ends the wedding-day rites. Next day the boy and girl worship the priest by laying before them flowers, sandal paste, and grains of rice, and sip holy water. After dinner they are carried through the chief streets of the town in procession with music, drums, fireworks, dancing girls, and lighted torches to a Lingáyat temple. There the pair bow to the god, offer flowers and fruit, and the whole party return home with the same state. As the bride and bridegroom are entering the house the bridegroom's sister, and if he has no sister some other girl, stops them at the threshold, holds their feet, and makes them promise to give their daughter to her son. They promise and are allowed to enter the house. The bride is then made over to her mother-in-law. The bridegroom's mother sits on a bullock's saddle placed on the ground as if upon a chair with her knees open. The bridegroom sits on her right knee and the bride on her

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left knee. The bride and bridegroom then change places. Five married women ask the mother which of the two flowers or fruits is heavier, meaning which of the two the son or the daughter-in-law she likes best. The mother replies Both are equal. The married women advise the mother to take care of the son and his wife equally, and this the mother agrees to do. The bride and bridegroom are taken into the marriage-shed where a barber rubs turmeric powder on their hands and feet, and the five married women bathe them and wave lighted lamps round their faces. The wet clothes which the married couple leave belong to the barber and are taken by him. A feast is given to friends and relations and the marriage is over. The bridegroom's party return to their village while the bride remains at her father's house. When the bride grows about twelve or thirteen years old the bridegroom's party comes to the bride's house and take the bride and her parents in procession to the house of the bridegroom. At the bridegroom's house festive dinners are given, new clothes and ornaments are presented to the bride and bridegroom, and after waving lighted lamps round their faces they are sent into the bridegroom's room, although the bride may not have come of age. On the following day a feast is given to friends and relations. When a girl comes of age she is bathed and seated for three days in an ornamental canopy prepared for the purpose. Female friends and kinswomen are asked, and flowers, betel leaves, turmeric, redpowder, and wet gram are served to them. Near relations bring cooked food and sweetmeats part of which the girl is told to eat. On the fourth day the girl is bathed and no other ceremonies are performed. During her future monthly sicknesses though she is not held impure, the Jangam woman is not allowed to cook or to go into the god-room. When a Jangam is on the point of death he is bathed and made to sit on a clean bedding spread on a freshly cowdunged part of the floor. A Lingáyat priest is sent for. When he comes his feet are twice washed with water, and a few drops of the water are poured into the dying man's mouth. The priest rubs the dying man with *vibhuti* or cowdung ashes and fastens a necklace of *rudráksha* Eleocarpus lanceolatus beads round his neck. The dying man in return gives the priest betel leaves and nuts, a ball of *vibhuti* or white ashes, and some money. When life is gone the priest is again sent for. If the dead is a married man or woman, or a priest, he is placed sitting, marked with white ashes, and decked with ornaments. The chief priest sets his right foot on the head, and the *mathpati* or Lingáyat beadle lays flowers and redpowder on the priest's foot. If other Lingáyat priests are present they touch the head of the deceased with their right foot. The body is brought out of the house and set in an ornamental wooden car prepared for the occasion. The beadle tears in front of the corpse a piece of new cloth as a token that the deceased's connection with the world is severed. Four Lingáyats carry the body in the car-shaped bier to the burial ground and set it at a little distance from the pit which is dug to receive it. All the good clothes and ornaments are removed from the body and taken by the deceased's son or other relation, and the deceased's headdress is put on the head of his eldest son. Two priests go forward to the grave and then come back towards the